

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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JANUARY, 1855.

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### *OUR PROSPECTS FOR THE YEAR.*

WE open the New Year with very different feelings, from those with which we entered upon that which has just closed. Then, no cloud lowered over us, and the large contributions that were pouring into the Treasury, seemed to warrant that enlargement of our operations to which the providence of God appeared to be loudly calling us. Now, although the call for laborers and for means is quite as great, and the extent of the Missionary field is widening, we are compelled not only to come to a stand, but even to be pondering gravely whether we shall be able to carry on the plans already commenced, and to sustain the expenditures already authorized. We shall be governed in our action very greatly by the result of the approaching Epiphany collections. If these should not be sufficient to clear us from embarrassment, it will be our duty during the month of February, in the exercise of that prudence which it becomes us to exercise in all affairs, to deliberate gravely on the course before us.

We do not hesitate to state these facts plainly, commending them to the consideration and the prayers of the Church.

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### *THE MISSION IN AFRICA.*

THE following passages from Journals of our African Missionaries, although dated in part many months since, have only come to hand since the publication of the last general number

of the SPIRIT OF MISSIONS. We do not withhold them, on account of their old date, because, although presenting nothing new in the way of intelligence, they yet serve to show something of the interior life of the Mission, and to give that distinctness to our notions of the work there going on, which cannot well be derived from general reports.

#### JOURNAL OF THE REV. J. RAMBO.

##### *Arrival at Cape Palmas.*

*January 8th, 1854, (Sunday).*—This afternoon, at one o'clock, our vessel, the *Banshee*, was anchored at Cape Palmas, four days from Monrovia, and fifty-five from the United States. We thank God that we have all (eight Missionaries) been kept in good health, generally, and that we have arrived in safety to the "haven where we would be." We are also thankful to learn that, though there has been considerable sickness and indisposition among our Missionaries, all are very well now, with one or two exceptions. Our company are, generally, well pleased with the appearance of the country, especially the Cape, upon the point of which the Orphan Asylum is being erected.

##### *The Sailing of the Banshee.*

*January 10th.*—This morning, part of our company walked, with Rev. Mr. Hoffman, lady, and child, and Miss Colquhoun, to the water-side, where they took the ship's boat, in which to go on board the vessel. These friends are about to embark on board the *Banshee*, for the United States, via Rio Janeiro. Their health required temporary change of climate. We took leave of the party, and saw them leave the wharf for the ship. They have our prayers for a speedy and safe voyage home.

##### *The Missionaries arrive at their new Homes.*

*January 10th.*—Our company came ashore yesterday, and divided in the afternoon. Rev. and Mrs. W. Wright and Miss Smith went to Rocktown, to be acclimated there, in the family of the Rev. Mr. Horne. The remaining five came to Cavalla to-day, to remain some months with Bishop Payne. My engagements here will be temporary. I shall preach weekly in two native towns, and hear daily recitations of one or two candidates for Orders—natives.

##### *Missionary Duties.*

*Saturday, January 14th.*—Went into the largest Cavalla town, and visited the natives from house to house, inviting them to remain in town and attend church on the following day. Some made excuses; but the most of the persons, men and women, promised to come to God's house and hear His Word on the next day. Many of the men were out on the sea, fishing.

*Sunday, January 15th.*—Bishop Payne, having gone to Cape Palmas to hold an ordination to-day, I accepted his invitation to assume his duties at Cavalla. At half-past ten, held service and preached in the chapel in the largest native village, to about two hundred persons. About one-half of them were from the Mission premises, the rest were heathens from the village. Some of these are said to be quite regular in their attendance on Sundays, and remain at home for this purpose. It was very gratifying, after more than a year's absence from this field, to be permitted to deliver



another Gospel message to those "having no hope, and without God in the world." My text was, "With God, all things are possible." The people were attentive, as usual. They have heard the Gospel regularly, for at least fourteen years, and yet few of them seem to have received any lasting impression by it; or, at least, very few have come out from the ways and practice of these heathen. But we know that God will, in due time, pour out His Spirit, and cause a large increase of new-born souls.

Took charge of the Sunday School in the afternoon, and lectured to it. Preached in the evening in the school-house, to the Christian villagers and scholars—in all about sixty persons—the service and sermon in English.

*January 16th to 20th.*—Engaged in teaching daily two hours, and have been superintending the press operations. Make occasional visits to the villages, in order to converse with the natives. Now and then we meet one more interested and attentive to the Gospel than the rest. Have conversed with Freeman and William Meade, recently heathen, but who were baptized a few weeks ago by Bishop Payne.

*January 21st.*—Made a visit to two native villages, Orauh Idaede and Dodo Lu, in order to converse with the people, and to invite them out to church upon the Sabbath—to-morrow. Saw but few men, and the poor women were so busy cooking their husbands' suppers, that I had but little opportunity of talking with them about the Gospel.

*January 22d.*—Preached in both the towns I visited yesterday. In Orauh Idaede, I preached in a native hut, on the Fourth Commandment; and in Dodo Lu, in the small chapel, upon the First and Second Commandments. Had about twenty hearers in each town, about half of them adults. All the five villages in the settlement here have the Gospel preached to them every Sunday; so that all the two thousand inhabitants may, if they will, hear the Word of Life. But, as the Gospel finds fault with their sins, and declares the sinner "condemned already," none desire it till they feel their guilt before God. Afternoon, taught in the male Sunday School. Evening, was present at the usual lecture.

#### *Visit to Rocktown.*

*Tuesday, January 24th.*—Started from Cavalla in the morning, in a hammock for Rocktown, via Cape Palmas. Took a canoe at Grahway, and went the whole distance to the Cape in it. Had a warm but not unpleasant ride. The country looks peculiarly fresh and green, for this season, owing to late showers.

Reached Rocktown by six o'clock in the evening. Found our friends generally well, except one case of indisposition. Passed the evening pleasantly with the Missionaries, in all five, at that Station. Saw a number of old acquaintances among the natives, as I came through the villages. I often preached in the towns of that settlement, during my first residence in Africa. One cannot soon forget old acquaintances, even though they be heathen. Many of them seemed glad to see me, after a year's absence.

*Jan. 25th.*—Having made some calls upon the natives, after an early dinner, I took leave of the Mission family, and started for Mount Vaughan. In passing through the colony, which extends beyond our Mission station to the village of Tubmantown, I saw many colonists, with all of whom I was very well acquainted. Their cottages and little vegetable gardens are on both sides of the road. Many live quite comfortably, and their little farms are neatly cultivated, and the land quite productive. There are two colonial families at the Mount Vaughan station; and besides the male high school, of some twenty-five scholars, there is a female school of near fifty scholars. I spent the night with Mr. Gibson, who was formerly teacher of the high school, and is still connected with our Mission.

*General Remarks.*

*Jan. 28th.*—Made my usual Saturday afternoon visit to the two villages committed to my care. Had some talk with individuals, as I visited from house to house. Find scarcely one case of seriousness among all the 400 souls in the two towns. "Go thy way for this time, when I have a convenient season I will call for thee," seems to be the language of all.

*Sunday, Jan. 29th.*—Preached in the same towns mentioned before. Owing to the general absence of the men upon the farms, but few were present. Women can seldom be gotten to attend in any numbers. Preached on two of the commandments. It is important to declare the law as well as the Gospel. Taught in the Sunday School in the afternoon. There are two cases of fever in the Mission family, but neither is considered severe—thanks to our Heavenly Father.

*Missionary Meeting.*

*Feb. 2d.*—This being the first Thursday evening in the month, I lectured on the operations of the "Church Missionary Society," especially on its doings in Prince Rupert's Land. Appropriate remarks were also made by others present. A monthly contribution is made by the members of the Church at this station towards supporting the Mission school at Taboo, which is taught by John Musa Minor, who continues faithful and zealous in his Christian calling. With the assistance of occasional visitors, that station will be entirely supported by this; thus while the converts here are enjoying the liberality of Christians at home, they themselves are trying to extend the same blessings to others.

*Sunday Services and Lectures.*

*Feb. 5th.*—Preached to small congregations in my two villages. Afternoon, assisted in the Communion at the station, when about thirty persons partook of it. After service, catechized some of the older scholars, attended evening service, and assisted in its performance.

*Sunday, 12th.*—Preached to the usual congregations at Oráuh-Idaede and Dodo Lu, and catechized the children. Afternoon, went to the first-named town and taught Sunday School, about twenty children being present. Had some conversation with G., a native, who professes special interest in the Gospel.

*Ordination at Cavalla.*

*Wednesday, 15th Feb.*—Was present, and took part in the ordination of Mr. Alfred F. Russell, a candidate for Orders, lately a minister in the M. E. Church in Liberia. He was admitted first to deacon's, and immediately after to priest's orders, by Bishop Payne. Mr. R. will have charge of the congregation lately formed up the St. Paul's River, for the accommodation of which a new church has lately been erected. The worshippers are principally colonists from the neighborhood. Mr. R. is also a colonist.

*Death of Miss S. M. Smith.*

*Friday, Feb. 24th.*—We, at Cavalla, heard at 10 o'clock this morning of the death of Miss Smith, which took place last evening at Rocktown. She had been sick *six* days, and had fever the last three days of her life. It was the first she had experienced since her arrival in Africa. Active medicines were promptly administered, but with little effect. The death was a great shock to us all, as we had not heard of her illness. It was, indeed, unexpected to those who were with her. The particulars of her



death will be duly reported by Mr. Horne, and therefore I need not detail. We, who were fellow voyagers of the deceased, can all testify to her zeal and faithfulness in the service of her Master. May we all "be faithful unto death, that we may receive a crown of life."

### A Communicants' Meeting.

*Friday evening, March 3d.*—Attended, with Bishop Payne, a social meeting in the Christian village, at the house of one of the communicants. The object of this meeting, held monthly before each Communion season, is to promote good feeling and religious conversation among the members. After suitable devotional exercises and conversation, all took supper together. It is calculated, I think, to accomplish the end for which it is designed.

### The Communion.

*Sunday, March 5th.*—Held the usual services in the morning, in two native villages; in the afternoon assisted Bishop Payne in administering the Communion to *thirty-five* communicants, three-fourths of them natives—*four* of whom live in the heathen towns. It was very cheering to see that a majority of the communicants were young—some admitted to-day, for the first time. May they all at last be admitted to a seat in Christ's eternal kingdom.

## JOURNAL OF THE REV. H. R. SCOTT,

### CAPE PALMAS, WEST AFRICA.

*April 23d.*—Preached at St. Mark's this morning and evening. In the afternoon preached to a large and attentive congregation of natives in the largest Cape Palmas town. After the sermon, had a discussion on the subject of greegrees, which resulted in one of their number taking a greegree from his neck, and handing it to me—and asking me to go to his house, he gave me all he had—probably forty or fifty—saying that twelve of his children and *three* wives had died, and that the doctors had deceived him, having induced him to buy these greegrees, to keep them alive. Another man, prompted by his example, asked me to go to his house, and get all the greegrees he had. In a little while I had collected about a peck.

*May 7th.*—Preached this morning at St. Mark's, and administered the Communion. Preached in the afternoon in the largest Cape Palmas town, and at night delivered a short address at a Missionary meeting, in St. Mark's, after an address by Mr. Rambo. The *Linda Stewart* arrived this evening from Baltimore, in consequence of which I was detained several days at the Cape.

*May 13th.*—Went to *Nyaro* this afternoon to give notice of the approaching Sabbath, and had conversation with a number of the people on religious subjects. Almost all, without exception, acknowledge the truth of the Gospel: and many say they intend trying to obey it, but still adhere to their heathenish customs.

*May 14th.*—Preached at *Nyaro* this morning to an attentive congregation. After the sermon, called upon Freeman to pray, and he offered up a very solemn and excellent prayer, in which he thanked God for the gift of his Son, and for sending the Missionaries to make known the Gospel to his people, and prayed that they might not be weary in their work, and that they might have grace to preach the Word more fully; and that the eyes of the people might be opened to see the truth, and their hearts prepared to receive it. But a few years since this old man was a devil doctor, and, as he now confesses to the people, made his living by telling lies; now he is

an humble follower of Jesus, daily warning his people to turn away from their idols, and lay hold of the offer of salvation through Christ. In a few days he will go up the Cavalla river with Clement Jones, one of the native deacons, to assist in proclaiming the glad tidings to tribes who have scarcely heard of a Saviour. With joy do we behold the long-wished-for day, when Africa's own sons are going forth to proclaim to their benighted countrymen the message of peace.

*May 21st.*—Bishop Payne preached at St. Mark's this morning, and ordained Mr. Greene and Mr. Pinckney—I presenting Mr. Greene, and Mr. Horne Mr. Pinckney.

In the afternoon Mr. H. preached at St. Mark's, and I in one of the large towns at the Cape. After service, visited a number of sick persons in the neighborhood of St. Mark's, and found one man who has been for several months anxious on the subject of religion, and have strong hope that he is under the influence of the Spirit.

Four of the persons I visited this evening are very sick, and almost entirely dependent on the charities of their neighbors for the means of subsistence. A good proportion of the colonists here are unable to provide themselves with much more than the necessaries of life; and in times of sickness are compelled to dispense with almost every thing like comforts, not being able, indeed, to provide themselves with the medicines they need. Will not the friends of colonization, who are favored with an abundance of this world's goods, contribute something towards the relief of the poor at Cape Palmas? Only a few of the emigrants possess anything of importance on their arrival, and consequently are unable to contribute much to the relief of the suffering. It is proposed to erect an asylum for the helpless, and a small sum has already been obtained towards it; but unless aid is obtained from abroad, several years must elapse before a suitable building can be erected.

The people, with the blessing of God, may in a few years be able to take care of themselves; but that a small colony, without foreign aid, in the infancy of their existence—in a climate, for the first year or two, trying to their constitutions—should be able to provide themselves with the comforts of life, and supply all the wants of their poor, is a degree of success to which no people had ever yet attained.

*May 22d.*—Passed by the house of a colonist this morning, whom I visited some days since in his last illness, intending to visit him again to-day, but was surprised to learn, as I reached his house, that his spirit a few hours before had returned to his God. Whilst I sympathized with his afflicted family, I rejoiced at his departure: for in his humble life he walked with Jesus, and in his dying hours he was not deserted. As I communed with him a few days before, and heard from his lips expressions of joy, which none but the dying Christian experience, I felt it was good to be there.

*May 28th.*—Preached in *Nyaro* this morning. After sermon, had a discussion with a man by the name of *Gide* on the folly of keeping greegrees. He seemed to be convinced that they did him no good, and seemed almost ready to give them up; but a woman, who was with him, protested very earnestly against it.

*June 1st.*—Delivered the monthly Missionary address in the school-room this evening. After my address, Clement Jones, who returned a few days since from his Missionary tour up the river, gave us an interesting report of his trip, in which he stated that he had preached nineteen times in seventeen different towns, to more than seven hundred hearers. After he concluded, Thomas Freeman, the native convert, who accompanied him, related a number of incidents that had occurred, illustrating the state of feeling on religious subjects among these people.



In every town they entered, this old man addressed the people; and in a most decided manner condemned the teachings of the devil doctors, telling them he had been a devil doctor, and knew from experience that they lived by lying. We doubt not but that he will, in this way, do good service in the cause of Christ; for the greatest bar to the progress of the Gospel among these people, is their faith in the teachings of these arch-deceivers.

A report of the contributions to the Taboo Mission, by their society, was read, showing that in the past year \$170 have been contributed—the whole amount, with the exception of twenty odd dollars from officers of vessels, by residents at Cavalla.

*June 2d.*—In the absence of the Bishop, I conducted the exercises in the village, preparatory to Communion on Sunday. A simple repast is furnished by the villagers in regular order, to which all the communicants are invited. A chapter in the New Testament is read, and commented upon; and if there exist any unpleasant feelings between any of the communicants, an effort is made to remove them. Then all join in prayer and praise, and unite in partaking of the repast. This has been found to be an excellent custom; in addition to the spiritual benefits, it serves to promote social feelings, and unite the participants more closely than they would otherwise be.

*June 17th.*—Spent the day in visiting the members of St. Mark's, and other sick persons in the colony. In the morning visited a colonist woman, who is, to all appearances, near her end, and without any hope in Christ; and says, she never in her life felt sin to be a burden. After striving to awaken her to a sense of her danger, I left her house with a sad heart. In the afternoon visited old aunt Rachel, a blind woman, nearly a hundred years old, and found her apparently dying, but with her faculties clear, and perfectly happy. When asked if she was willing to go and be with Jesus, she replied that the only fear she had was, that she was too anxious to go, and hadn't patience to wait the Lord's time. Never, from any other dying person, did I hear such expressions of thankfulness and joy as she uttered. She blessed God that she was born, *to be born again*; and though it was with difficulty she could articulate, she sweetly sang: "Jesus can make a dying bed as soft as downy pillows are."

As I was entering the town at the Cape to-day, I saw a very large crowd, mostly of children, in pursuit of a man who had just taken *sassa wood*, ready to beat him to death with stones and clubs, as soon as he should fall. He ran into a house, where he was protected from his pursuers, until the fatal poison had done its work.

*June 18th.*—Called again this morning to see aunt Rachel, and found her almost speechless, and still rejoicing in the Saviour. She said she "was almost home, and would give God all the glory;" and thanked God for all her trials, for without them she would not have known so much of her Saviour. Preached at St. Mark's, and one of the towns, to-day.

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## THE MISSION IN CHINA.

AFTER a long interval, we have again some passages from the journal of a Missionary, who has been pursuing his course at SHANGHAI, amid all the tumultuous scenes which have so long prevailed there. As in the case of the African journals, these extracts, though conveying no very recent news, enable us to

comprehend more clearly the work of our Missionaries, and the difficulties with which they have to contend. The interest of the Church cannot but be increased by their perusal, and we trust that one result will be, more earnest intercession in behalf of these servants of the Lord.

# JOURNAL OF REV. R. NELSON,

## SHANGHAI.

SOME time during the month of June, 1854, one of the rebels in the city—a rather fine-looking, athletic young man—came to me at the church for instruction. He expressed much concern about himself, and great desire to secure the good which he thought attached to believing in Jesus, and manifested an uncommon degree of emotion for a Chinaman. I gave him the best oral instruction I could at the time, and furnished him with our Catechism on the Creed, and one of the Gospels, which he promised to read carefully. He was as good as his word, and came back, having made himself acquainted with a portion of the Catechism, which served as a text, by which to instruct him minutely. This he kept up for some weeks, still anxious to learn, and resolved to be a Christian. I waited the development of some motive for his conduct, which did not at first appear, but could discover none. He informed me that he had some 200 or 300 men under him, who were very much of his mind. His dress, too, and general appearance indicated superiority to the common people. Sometimes he came riding a very handsome horse, and with some one who acted as an attendant or servant. Sometimes several companions were with him, among whom he was “facile princeps.” He told me he had three times applied to the Rebel Chief to discharge him, but his applications were refused. They had been made on the ground of his wish to become a Christian, but the chief said he was going to join the Christians himself, and he would not let him off on that score. The young man seemed much troubled about this, but not the less determined to go on with his Catechism, &c. His answers and conversation generally showed good understanding of what he was learning. While I was beginning to indulge the hope that this young man might, indeed, be coming to the knowledge of the truth, I missed him one Sunday, and the following Wednesday, from his place—and in a few days learned that, in a fight between the Rebels and Imperialists, the poor fellow had been killed. Could I have foreseen that his probation would have been so short, how much more earnest and urgent might I have been in teaching him, and striving for the salvation of his soul! And yet, in that short probation, might he not have learned the way of salvation through Jesus Christ, whom he was so soon to behold?

*Wednesday, Aug. 9th, 1854.*—Went into the city with Mr. Points, and passing by the old “Che Kien’s” dilapidated establishment, we saw a crowd gathered about two or three men, who were lashed to large stone lions, which have long stood there as gate-keepers of the place. The poor men were a good deal lacerated, and bleeding very much. Stopping to inquire into the matter, we learned that these sufferers had been caught in mines under the city wall, which the Imperialists had been digging; and these men, who had been rebels, had played traitors and joined them. The Rebels, digging on the inside of the wall, had discovered several mines, and caught some of the sappers and miners. These poor unfortunate victims were lashed up to be tortured to death; and even while we stood there, we heard the horrid sound of a knife gashed into the arm of one of them. As



it was impossible to do any good, we passed on—knowing that these wretched men must thus, piece-meal, be gashed up, and slowly tortured to death. “The tender mercies of the wicked *are* cruel.” Coming home, called at the steamer “Confucius,” and found Capt and Mrs. Dearborn still watching anxiously over their little girl, who has been very ill for two or three days. I urged them to bring her over to our house (close by), where they would not be so confined, and exposed to the heat. The Dr. consented, and it was concluded to move the child to-morrow morning early.

*Thursday, 10th.*—Early this morning we brought the little sick child over, in the same unconscious state it has been in since Sunday last; and the prospect of its living long is very small indeed.

*Friday, 11th.*—About breakfast-time this morning the little child died, which was quite a relief to the parents, after such a week of suffering and anxiety as they have passed. Captain Dearborn asked me to make arrangements for the burial to-morrow morning at six o’clock. In the city, we passed by the place where we had seen those poor unfortunate men under torture. It was all over with them; and the blood-marks remaining, gave unmistakable evidence of the treatment they endured. Upon inquiry, we heard that one of them had his eyes, ears, nose, and heart successively cut from his body before death came to rescue him from his murderers. Alas! to hand them over to what other doom?

*Saturday, August 12th.*—This morning, with most of the ladies living near here, and some of the gentlemen, we went to the funeral of Captain Dearborn’s little girl. The graves of little ones are gathering there in the foreign burial-ground, though foreigners have not been long residing here. Two from our Mission lie there, and several others all in a cluster, like buds unblown, gathered in all their dewy freshness.

*Sunday, 13th.*—After the regular Sunday morning Chinese service in the chapel, I went in a boat, sent by the captain of the “Vandalia,” (U. S. ship), to have Divine Service on board. Returning home to dinner, went into the city, as usual—the Bishop also going along, and preaching. Our congregations now are generally small, being mostly composed of our few communicants, and the two women I recently baptized—and some who come regularly for instruction—together with about ten or fifteen who seem to think there is a virtue in having some connection, however slight, with us. Add to these the straggling irregulars, who come and go; and who now are few, in comparison with former times. There is one man who has been regularly attending for a month or two, who is quite an interesting case, showing very good mind and education, and considerable earnestness in learning the truth. He seems to “read, mark, learn and inwardly digest.” Mr. Points and myself, by his invitation, went to his house to see him a few days since, and found things respectable and comfortable. He told us he was a writer in the office of the “Che-Kien,” the mandarin, who was murdered the 7th of last September, when the city was taken. Could such a man be “won,” it would seem to us that he might be very useful to our cause: and while God will, no doubt, choose his own instruments, it is at least right to pray that this man may be “a chosen vessel unto Him, to bear his name among these Gentiles.”

*Wednesday, August 16th.*—Went into the city, and found our people at the church, as usual, very glad to meet us; and it does seem to be a real comfort to these poor souls, in these times of trouble, to be able, two or three times a week, to see some who take interest in them, and to whom they can look for a word of counsel, or other help, in their need. Learned that two parties of the Rebels in the city, yesterday, had a fight among themselves, killing and wounding more than twenty of their number. As we got to the gate to come out, a messenger, in great haste, ordered the

closing of the gate, saying that there was a fight somewhere; we could not learn where. They let us through, however, without any difficulty. To-night had our usual prayer-meeting at the Bishop's, at which now he regularly officiates himself.

*Thursday, 17th.*—This evening the mail came—the June mail, from New-York—bringing the first numbers of the “*SPIRIT OF MISSIONS*” we have had for a long time. Mr. Syle, we hear, is ministering to the Chinese in New-York, and not expecting to sail in this direction until October, at any rate. There are four families in the “*Ariel*” for the Methodist Mission here, and they may be looked for in a week or two. Rev. Mr. Cunyngnam has bought a piece of ground, and is building just behind the Bishop's, that he may have a place for some of them when they come. Dr. Bridgeman is also building next to Mr. Hubbard's house, so that this Missionary settlement is enlarging considerably. There are several foreign store-houses, and other houses, just below us; and a dwelling-house is rapidly going up, near by, for the American consul to occupy—so that we are likely to find ourselves, before long, in the midst of a considerable foreign town.

*Friday, August 18th.*—Heard last night of the extreme illness of one of our communicants, living beyond the city from here; and after going into the city, Mr. Points and myself went on up the river to a convenient landing, and then walked to the place where our old brother lived. Passing up along the city wall, we heard a couple of guns fired, and the balls whizzing not far from us, which we suspected were intended for us, or perhaps only to annoy us. However, no harm was done. After landing, our walk was right through the Imperial lines, and several thousand men were quartered there; they seemed to be a lounging set, with very little to do. One of their most regular and constant engagements seems to be to rob any unfortunate natives, who pass along that way, of their money and clothing, and anything they may have. Along a bamboo fence we saw a number of cubs hanging, which were, no doubt, from the heads they had cut off the victims of their cruelty. We found the old man very sick and feeble, and living in a place most distressing to us, but it did not seem to affect him or his neighbors much. He had very little to say, and did little more than assent to questions I asked him. His conduct, as a Christian man, for several years has been consistent, as far as I know; and upon this, his living testimony, we rely for the genuineness of his faith. After ministering, as well as circumstances allowed, to his bodily and spiritual need, we returned—having to stop, however, and anchor for half an hour, owing to a storm which overtook us, and made the boatmen think it necessary to lie by awhile.

*Sunday, 20th.*—Heard that our old brother died last night, and determined to go and bring his body and bury it here. After preaching on the “*Vandalia*,” I asked the captain to lend me an American flag, as I did not wish to run any risk to the boatmen or myself in going up the river—having to pass between the Rebel battery on the one side, and the Imperialist on the other. The first lieutenant, however, kindly offered to go, and he and one other officer went with me to the place, where I procured a coffin, and had the body put into it, and brought down here. The bottom of the coffin was thickly covered with lime (stone-ashes the Chinese call it), and the lime covered again with cotton wadding and paper, upon which was laid a narrow quilt, made for the purpose. The body in full dress, including hat and boots, was then put in, and covered with another quilt to match the first, and the lid of the coffin fastened on. Four men then, according to Chinese custom, with a couple of poles and ropes, swung it between them and carried it to the boat; keeping up a peculiar sing-song sound, which they always make when carrying burdens. It was brought



down to be buried to-morrow. Our congregation to-night at English service, in my parlor, was quite full; having, besides our own Mission, several of the brethren of other Missions, and their wives—and, in addition, some of the naval officers now stationed here. This service the Bishop still leaves to me, with whatever help I can get; though, as it is only a secondary duty—missionary work having precedence—it must necessarily be a small quantum of good which can be regularly furnished at it.

*Monday, 21st.*—Having no suitable burial service prepared, spent a good part of to-day in preparing a short one—i. e., translating ours, with the omission of the Psalms and Lesson, into the dialect of this place. Just after sunset we buried, in a mound on our premises, the body of our Chinese brother, “looking for the general resurrection at the last day, and the life of the world to come,”—our boys’ school, most of the members of the Mission, and a few others, attending.

*Wednesday, 23d.*—This afternoon being rainy, we did not get to the city. Had our prayer-meeting at the Bishop’s, the captain of a British war steamer, and several officers from the “Vandalia,” being present. Among the latter is an officer of marines, Lieutenant Read, who recently had a narrow escape of his life, having received a wound from a weapon run through his right breast and lung, and coming out at the back. He has recruited wonderfully, having been staying a week or two at the Bishop’s, where he was removed as soon as it was considered safe for him.

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SHANGHAI, *August 23, 1854.*

COMMUNICATION FROM THE RIGHT REV. BISHOP BOONE.

*To the Editors of the Spirit of Missions.*

REVEREND AND DEAR BRETHREN:—

THE leader of the insurrection in China has become an object of such general interest, that I think it probable that the readers of the SPIRIT OF MISSIONS would be interested in an authentic account of him. We are indebted to the Rev. Theodore Hamberg, of the Basle Evangelical Society, for the only connected account of him that has appeared in print. The title of Mr. Hamberg’s pamphlet is, “The Visions of Hung Siu-Tseun, and Origin of the Kwang-si Insurrection.”

Mr. Hamberg derived his information from Hung-Jin, a relative of Hung Siu-Tseun, who appears to have known the rebel Chief intimately, and who narrates his story with great simplicity and apparent truthfulness.

Mr. Hamberg’s pamphlet gives us the most minute and authentic information that the public have yet had of this remarkable individual.

This pamphlet, however, is too long to be reprinted in your pages, and it would cost too much to send it to you by the overland mail. I have, therefore, abridged and condensed the statements contained in it, and will add to it such other information

as I may be able to collect, hoping thereby to interest your numerous readers still more deeply than they have heretofore been, in the present state and future prospects of China.

W. J. B.

### *Early History of the Insurgent Leader.*

HUNG SIU-TSEUN was born in a small village about thirty miles from Canton, in the year 1813, and received at his birth the name of "Brilliant Fire;" and afterwards he himself adopted Siu-tseun as his literary name. This is the name by which he is generally known now, and it means "Elegant and perfect."

His family were in a very humble position, possessing only one or two buffaloes, a few pigs and poultry, such as usually belong to a Chinese farm. Siu-tseun soon manifested an extraordinary capacity, and was sent to school when seven years of age. He made rapid progress in his studies, soon memorized all the Chinese classics, and caused his teacher and family to feel proud of him and indulge sanguine hopes of his future success. When only sixteen years of age, he commenced to visit the public examinations at Canton, with the hope of realizing the high expectations entertained in his family respecting his literary abilities. He was very constant in his attendance upon the public examinations; but yet he never attained even the lowest degree—that of Siu-tsae; which seems very surprising, he being a man of such extraordinary talents in the opinion of his friends.

The remarkable part of his history commenced in the year 1836, when he was twenty-three years of age. In this year he again visited Canton, to be present at the public examinations, and there he met with a man dressed in the costume of the Ming dynasty,\* in a coat with wide sleeves, and his hair tied in a knot upon his head. A number of people were gathering around this stranger, who told them their fortunes, even without waiting for a question from them. Siu-tseun approached this man, intending to ask if he should attain a literary degree; but he prevented him by saying, "You will attain the highest rank; but do not be grieved, for grief will make you sick. I congratulate your virtuous father."

The next day, he met with Leang Afa, a Chinese evangelist, who had been taught by Drs. Morrison and Milne. Leang Afa gave him a tract of his own composition, in nine small volumes, called "Good Words for exhorting the Age." This book Siu-tseun took home with him, and, after a hasty glance, laid it aside, without its producing any impression on his mind. The next year, 1837, he again attended the public examinations in Canton. In the commencement, his name was placed high on the list, but afterwards it was put lower. Deeply grieved and discontented, he returned home, was taken ill, and confined to his bed for some time. During this period he had a succession of

### *Dreams and Visions.*

These Mr. Hamberg thus describes:—

He first saw a great number of people bidding him welcome to their number, and thought his dream was to signify that he should soon die, and go into the presence of Yen-lo-wang, the Chinese king of Hades. He therefore called his parents and other relations to assemble at his bedside, and addressed them in the following terms:—"My days are counted, and

\* The native Chinese dynasty that preceded the present Tartar dynasty.



my life will soon be closed. O, my parents! how badly have I returned the favor of your love to me! I shall never attain a name that may reflect its lustre upon you." After he had uttered these words, he shut his eyes and lost all strength and command over his body. All present thought he was going to die. He became for some time unconscious of what was going on around him, but was favored with the following vision. I give this again in the words of Mr. Hamberg:—"At first, when his eyes were closed, he saw a dragon,\* a tiger, and a cock entering his room, and soon observed a great number of men, playing upon musical instruments, approaching with a beautiful sedan chair, in which they invited him to be seated, and then carried him away. They soon arrived at a beautiful and luminous place. Here an old woman met him, who took him down to a river and said, 'Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean.' After the washing was performed, he entered a large building, where they opened his body with a knife, took out his heart and other parts, and put in their place others, and of a red color. Instantly after this was done, the wound closed, and he could see no trace of the incision which had been made.

"Afterwards they entered another large hall, the beauty and splendor of which were beyond description. A man, venerable in years, with golden beard, and dressed in a black robe, was sitting in an imposing attitude upon the highest place. As soon as he observed Siu-tseun, he began to shed tears, and said, 'All human beings in the whole world are produced and sustained by me; they eat my food, and wear my clothing; but not a single one among them has a heart to remember and venerate me. What is, however, still worse than that, they take of my gifts and therewith worship demons. They purposely rebel against me, and arouse my anger. Do not imitate them.' Thereupon he gave Siu-tseun a sword, commanding him to exterminate the demons, but to spare his brothers and sisters—a seal by which he would overcome the evil spirits; and also a yellow fruit to eat, which he found sweet to the taste. When he had received the ensigns of royalty from the hands of the old man, he instantly commenced to exhort those collected in the hall to return to their duty towards the venerable old man upon the high seat. Some replied, 'We have indeed forgotten our duty towards the venerable.' Others said, 'Why should we venerate him? Let us only be merry and drink together with our friends.' When he awoke from his trance, forgetting his feeble estate, he put on his clothes, left his bed-room, went into the presence of his father and mother, and, making a low bow, said, 'The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me.' When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at the same time both joy and fear. The sickness and visions of Siu-tseun continued about forty days;† and in these visions he often met with a man of middle age, whom he called his elder brother, who instructed him how to act, accompanied him upon his wanderings, to the utmost regions, in search of evil spirits, and assisted him in slaying and exterminating them. He also heard the venerable old man with the black rope reprove Confucius for having omitted in his books clearly to expound the true doctrine. Confucius seemed much ashamed, and confessed his guilt."

Siu-tseun, during his sickness, used to run about his room, leaping and fighting like a soldier engaged in battle. His constant cry was, "Slay the demons! Slay the demons! Slay!—slay!" After he had fatigued him-

\* The sign of Imperial authority in China.

† The time Moses was in the Mount, and Christ fasted.

self by fighting, jumping about, singing and exhorting, he lay down again upon his bed. When he was asleep, many persons used to come and look at him; and he was soon known in the whole district as the madman. He often said he was duly appointed Emperor of China; and was highly gratified, if any one called him by that name; but if any one called him mad, he used to laugh at him, and reply, "You are indeed mad yourself; and do you call me mad?" All the day long, he used to sing, weep, exhort and reprove by turns, and in full earnest. His relations asked the advice of several physicians, who tried to cure his disease by the aid of medicines, but without success. One day, his father noticed a slip of paper put into the crack of the door-post, upon which were written some Chinese characters, which may be translated as follows:—"The noble principles of the heavenly king, the sovereign King Tseun!" He took the paper and showed it to the other members of the family; but they could not understand it. From this time, Siu-tseun gradually regained his health. His friends and relations now visited him; and he related to them, without reserve, all that he could remember of his extraordinary vision. They only replied, that it was strange indeed, without thinking at the time that there was any reality in the matter.

With the return of health, Siu-tseun's whole person became gradually changed, both in character and appearance. He was careful in his conduct, friendly and open in his demeanor; his body increased in height and size, his pace became firm and imposing, his views enlarged and liberal. His friend described him as being, at a later period, a rather tall man, with oval face and fair complexion, high nose, small, round ears, his eyes large and bright, his look piercing and difficult to endure, his voice clear and sonorous—when laughing, the whole house resounded; his hair black, his beard long and sandy, his strength of body extraordinary, his power of understanding rare. Persons of vicious habits fled from his presence; but the honest sought his company.

### *His Acquaintance with Christianity.*

His family being poor, Siu-tseun had supported himself from his youth by teaching school. In the year 1843, he had a school in a village called Water Lily, about ten miles from his native place, being engaged as a teacher by the Si family. In the fifth month, his cousin Si, whilst looking into his book-case, happened to find the book above mentioned, "Good Words for exhorting the Age." He read it, and informed Siu-tseun that the contents were very extraordinary, and differed greatly from Chinese books. This induced Siu-tseun to read the book for himself, and he was greatly astonished to find in it the key to his own visions, which he had in his sickness six years before. He now understood the venerable old man who sat upon the highest place, and whom all men ought to worship, to be God the Heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus, the Saviour of the world. The demons were the idols; his brothers and sisters were the men in the world. He felt as if awakening from a long dream. Learning from the book the necessity of baptism, he and Si administered baptism to themselves by pouring water on their heads and saying, "Purification from all former sins, putting off the old, and regeneration." After his baptism, he was very zealous in preaching against idolatry, and soon made many converts, among the first of whom were his two friends, Fung Yun San, a schoolmaster, who is now the southern king, and Hung Jin, his relative, who is the person from whom Mr. Hamberg derived the information contained in his pamphlet. These two men, with Siu-tseun, studied diligently the Christian books, and found



in them a wonderful confirmation of Tseun's visions; and this remarkable coincidence convinced them fully as to their truth, and that he was appointed by God to restore China to the worship of the true God. "These books," he used to say, "are certainly sent purposely by heaven to me, to confirm the truth of my former experiences. If I had received these books without having gone through the sickness, I should not have dared to believe in them, and on my own account, to oppose the customs of the whole world. If I had merely been sick, but not also received the books, I should have had no farther evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination." When he preached the new doctrine to others, he made use of his own visions and the Christian books, as reciprocally evidencing the truth of each other. The books contained many portions of the Holy Scriptures which they did not understand clearly, which ignorance Siu-tseun turned to his own account. For instance, they met with the pronouns "I," "we," "you," "he," in contexts where they could not ascertain the person referred to; when they asked him to whom these pronouns referred, he kept silence; but his friends clearly understood that he often applied the pronoun "you" or "he" to himself, when the meaning suited his views, as he considered the whole of these tracts especially written for him and given him from heaven. So, too, he would regard the word "*Tseun*," which means, "whole, all, complete," as used for his name, when the context suited his purpose; e. g., in such sentences as the following:—"Their voice is gone out into the whole world," he would read, "The country of Tseun"—(Psalm xix., 9): "The judgments of the Lord are true, and righteous altogether:" because the translators used the character, "Tseun," for "altogether," he would teach his followers to understand the Psalmist as saying, "Tseun is righteous, more to be desired than gold."

In the year 1844, he and his followers, who kept school for their maintenance, found themselves without employment, in consequence of their having renounced idolatry and removed the tablet of Confucius from their school-rooms. Influenced by the words of Scripture, "A prophet is not without honor, save in his own country and in his own house," they resolved to travel to another province, to visit the villages and towns as ink and pencil venders, and to preach the true doctrine, while they hoped to support themselves by the small profits of their sales. Yun San and two other friends accompanied Siu-tseun on this expedition, in which he intended to visit the independent tribes of Mian-tsze. "They preached everywhere as they went, the new doctrine," says Mr. Hamberg, "teaching men to worship the one God, Jehovah, who sent His Son to atone for the sins of the world; and in every place they found some willing to accept their words. In the third month they reached the borders of the Mian-tsze tribes; but could accomplish nothing among their desolate mountains, and were glad to get back among their relations in Kwang-si again. Here, both Siu-tseun and Yun San set themselves zealously to work, preaching against idolatry and propagating the new doctrine. Yun San went to a place called Thistle-Mount, and collected a congregation that afterwards became very famous, as we shall see in the sequel. They soon became extensively known under the name of "The congregation of the worshippers of Shang Te."

Hung Siu-tseun returned from Kwang Si in 1844, and spent the two following years ('45 and '46) at home, and was a teacher of a school as formerly. At this time he composed his "Ode of the One Hundred Correct Things," his "Essay on the Origin of Virtue, for the Awakening of the Age," and other pieces, most of which are contained in the "Imperial Declaration of Thai-Ping," printed at Nanking. At this time he disclosed to his friend, Hung Jin, the secret thoughts of his heart, and his hatred against the

Manchoo people, saying, "God has divided the kingdoms of the world, and made the ocean to be a boundary for them; just as a father divides his estate among his sons, every one of whom ought to reverence the will of his father, and quietly manage his own property. Why should, now, the Manchooks forcibly enter China, and rob their brothers of their estate?" About this time he had a dream, and a red sun was put into his hand; whereupon he composed some verses, regarding himself as the true sun, and the darkness as flying before him. In the latter part of the year 1846, a person of the name of Moo informed the kings in Hwa-heen, that a foreign Missionary, Lo-Hau (Roberts), was preaching the true doctrine in that city. As, however, both Siu-tseun and Hung Jin were engaged teaching in their schools, they could not at that time visit Canton; but in the following year they made a visit to that city, and were received by Mr. Roberts in a friendly manner. They also met with other Missionaries, who were glad to see them. They remained with Mr. Roberts about a month, when he sent two of his native assistants with them, to preach in their native village. Siu-tseun returned with these native assistants to Canton; but they, it would appear, being jealous of his talents, and fearful that Mr. Roberts might employ him and dismiss them, planned an intrigue to get rid of him. They advised him to speak to Mr. Roberts before his baptism, and get the promise from him of a certain sum of money per month for his support, whereby he would be enabled to continue his studies and remain in Canton after he had received baptism. Siu-tseun being very poor, considered their advice very reasonable, and acted thereupon. He frankly presented to Mr. Roberts an account of his former life, his visions, his sickness, his preachings, and religious compositions; and in the same open manner asked Mr. Roberts to support him after his baptism, in order to enable him to continue his studies.

Mr. Hamberg hereupon remarks:—"We are not aware that Mr. Roberts at that time paid much attention to the written account or papers presented to him by Hung; nor does it seem that he placed any confidence in his statements, or understood his real character; but hearing him, like so many other Chinese candidates, enter upon the subject of future support, Mr. Roberts was displeased, and postponed his baptism until some future uncertain time. Siu-tseun felt rather dissatisfied at this result of his requests, and discovered too late that he had fallen into the snare laid for him by the Mo Wang. Being unable to support himself at Canton, and not knowing when he might be admitted to baptism, he resolved to leave and go to Kwang-Si too, without waiting for baptism from the hands of the foreign Missionary.

And here we must leave him, until the next mail.

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## INTELLIGENCE.

### C H I N A .

LETTER FROM THE RT. REV. W. J. BOONE, D. D.

SHANGHAI, 21st August, 1854.

SINCE I last wrote, we have had no political changes of interest. The insurgents still keep the city; and you will be sorry to learn that they do not sustain the character that was given



of them, when they first took the city last September. Every one here now is satisfied that a greater set of miscreants does not exist on earth. They have lived now for ten months on the plunder of the poor inhabitants of the city, extorting money from them by the most frightful cruelties, and spending it in opium-smoking and debauchery. It has been a very grave question with the English and American Commissioners whether they were not bound, in the name of humanity, to expel them by force from the city, and restore it to the hands of the mandarins. But for the women, children, and innocent people in the city, I believe they would have shelled the place, till it was a heap of ruins. It is but a few days since that Mr. Nelson and Mr. Points, going into the city, saw several men tied with their backs to stone lions, and men sticking them with knives as they passed by; and others sharpening their knives to cut gashes in them, thus killing them by inches. On the same occasion, they plucked out some men's eyes, and cut off their ears; others have been cut up inch by inch. I assure you it is horrible to live in the vicinity where such deeds are being perpetrated; and yet we get letters from the United States congratulating us that on our arrival we shall find the city in the hands of the patriots!

It is astonishing to me how persons could have expected anything but misery and ruin to follow in the footsteps of the pirates who took the city last September. Certainly there is no excuse for representing them as patriots now; but some men cannot refrain from sympathizing with those who resist constituted authority. There are parties now here in Shanghai, though not numerous, who call one of the chiefs in the city, a second Washington. This man was recently a horse boy for an Englishman; he cannot write his name; he smokes opium; lives by plunder; is incapable of conceiving what the word freedom means; and yet, because he is a bold ruffian, he is called a Washington!

I do not think the foreign town would be safe from them an hour, were they not afraid of the men-of-war in port.

We must wait patiently the development of God's providence: great events will transpire in China within the next twenty years; and we should have a strong and efficient Mission force

here, part of whom should study Mandarin, and be ready to go, at a moment's notice, anywhere.

I cannot believe that God is going to give China into the hands of these people; or if He does, it will be only for a short time. These leaders must quarrel among themselves, as they must know each other to be impostors. The poor Imperial government seems prostrate and powerless.

Three of the young men from our school went hence in the U. S. Steamer *Susquehanna*. They had finished their course, and there was literally nothing for them to do here, in our present state, and I was fearful they would be exposed to great temptations, so I gladly embraced the offer of some of the officers of the *Susquehanna* to take charge of them.

They promised to see after them, if they remained in the United States, and to send them back to China, should they desire to return.

## ACKNOWLEDGMENTS.

### FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Oct. 15, 1854, to Nov. 15, 1854:—

Maine.		
Gardiner—Christ .....	30	00
Vermont.		
St. Alban's—Union Ch.....	10	00
Massachusetts.		
Boston—Christ .....	10	00
Brookline—St. Paul's .....	75	00
Greenfield—St. James's, Rev. Dr. Strong .....	25	00
Pittsfield—St. Stephen's, E. A. N., an extra contribution, in answer to appeal of For. Com., Oct. '54 .....	50	00
Jamaica Plain—St. Paul's, Af. ....	20	00
Roxbury—St. James's, (special, to Mrs. Hill, Athens, \$33 50; Gen. Pur., \$87 57) .....	121	07
Miscellaneous — Mrs. Thomas Green Fessenden.....	10	00
	311	07
Connecticut.		
Bantam Falls—Trinity .....	3	27
Litchfield—St. Michael's .....	22	69
Southport—Trinity .....	24	63
Wolcott—All Saints' .....	3	06
	53	65

### New-York.

Castleton — St. Mary's, "A Friend," by C. C. H., for Af. ....	1	00
Northumberland — Mrs. Pickering, ½ .....	50	
New-York — St. George's, "A Friend," by C. C. H., Af. ....	2	00
Incarnation, S. S., ed. E. Harwood, Af. ....	25	00
St. Mark's, Af. and Chl. ....	200	00
Troy — St. Paul's, a member .....	30	00
Miscellaneous—"A Friend," for Af., by C. C. H. ....	5	50
	264	00

### Western New-York.

Buffalo—St. John's, a donation, by C. C. H., for Af. ....	9	00
St. Paul's, do., do. ....	3	00
Geneva — Trinity, contributions of sundry members, by C. C. H., Af. ....	48	25
Miscellaneous do., do., viz., "A Mite for the African Mission," \$5; "The Savings of a Little Boy," \$3 46; "A Family Servant," 50c.; "Children of the Parsonage," \$1 18; "The Savings of a Little Boy," \$2; "Family Servants," 75c.; "A Daughter of Africa," 25c.; "A colored Friend," 12½c. ....	13	26
Rochester—Trinity, by C. C. H., Af. ....	67	25



Ladies' Seminary, do., do....	6 06		
Sewing Class, little girls, do., do.....	3 50		
Two little girls, do., do.....	50		
Little Anne's first offering, do., do.....	5 00		
Little Kate's do., do., do.....	5 00	160 82	
<b>New-Jersey.</b>			
Hoboken—Mrs. James A. Stevens, Af., \$10; Chi., \$5....	15 00		
Morristown—St. Peter's, collection after sermon by Mr. Hoffman, \$40; a donation, \$1.....	41 00		
Trenton—St. Michael's.....	50 00		
Princeton—Trinity, Af. \$35; Chi., \$35; Athens, \$30.....	100 00	206 00	
<b>Pennsylvania.</b>			
Mantua—St. Andrew's.....	3 75		
New-London—St. John's, Chi....	2 62		
Philadelphia—St. James's.....	115 50		
St. Mark's, \$32 87, and \$22 15.....	55 02		
Phoenixville—St. Peter's, S. S., for Mission buildings at Basa Cove.....	5 00		
West Philadelphia—St. Mary's, Miss M. Homer's S. S. class, by R. S.....	75		
Wilkesbarre—St. Stephen's, S. S., 6 mo. penny col., Af.....	16 00		
Miscellaneous—"A Friend," through Staveland & McCalla, A "Subscriber," through do., Af.....	5 00		
Jaine Aiber Wood, do., a little girl of 8 years, earned.....	1 00	224 64	
<b>Maryland.</b>			
Georgetown, D. C.—Christ, Juvenile Miss. Soc., through Miss Burnett.....	5 00		
<b>Virginia.</b>			
Charlottesville—Christ, \$139; additional, \$37.....	176 00		
Fredericksburg—St. George's, Male S. S., Af., under Bishop Payne.....	40 00		
<b>FOREIGN MISSIONS.</b>			
THE Treasurer of the Foreign Missions acknowledges the receipt of the following sums, from Nov. 15, 1854, to Dec. 15, 1854:—			
<b>Vermont.</b>			
Rutland—Trinity.—See note.			
<b>Massachusetts.</b>			
Lawrence—Grace.....	20 00		
<b>Rhode Island.</b>			
Newport—Zion, \$37 50; S. S., \$5 50.....	43 00		
Providence—Grace.....	30 69	73 69	
<b>Connecticut.</b>			
Fairfield—Trinity, \$12 25; Af., \$10; S. S., Af., \$6.....	28 25		
Greenwich—Christ.....	20 08		
New Haven—St. Paul's, Af., \$100; Chi., \$1.....	101 00		
VERMONT.—Rutland—Trinity. In tabular statement appended to November and December number, this parish should have been credited with a contribution of \$15.			
Halifax Co.—Miss M. L. Spear, ½, Af.; ½, Chi.....	11 67		
King George Co.—St. Paul's, Miss. Fund Assoc.....	42 75		
Millwood—Rt. Rev. M. Meade, D. D., answer to appeal.....	50 00		
Norfolk—Christ, Miss V. Sharp, by R. S.....	3 00		
Raleigh Parish—For Chi.....	10 00		
Raleigh and Genito Parishes.....	20 00		
Miscellaneous—Miss Nicholson, "A Friend," per Rev. Mr. Locke.....	1 00		
E. W. Devine, by R. S.....	12		
Ellen Reed, do.....	05	367 59	
<b>South Carolina.</b>			
Beaufort—St. Helena, Af., \$42; Chi., \$43 40; "A Friend," \$5; "F. M. B.," \$5 25.....	95 65		
Charleston—St. Michael's.....	21 00		
St. Philip's, Af., \$41 03; for ed. poor widow's son, mentioned in Occ. PAPER, No. 5, \$25.....	66 03		
Grace, a member, ed. Jesse Lee, under Miss Williford.....	10 00	192 68	
<b>Georgia.</b>			
Savannah—Christ, S. S., sup. child, Chi., \$20; Ladies' Miss. Soc., General, \$36.....	56 00		
<b>Ohio.</b>			
Mansfield—Grace, S. S. Miss. Box, Af.....	10 00		
<b>Legary.</b>			
Miss Anne Brooke, late of Washington, D. C., ½ of legacy to Rev. Dr. Tyng, for Missionary purposes, in certificate of Stock, \$500; interest on same, one coupon, \$15.....	515 00		
Total, Oct. 15, to Nov. 15, 1854.....	\$2,255 38		
Total, June 15, to Nov. 15, 1854.....	\$10,245 28		
<b>Norwalk—Miss Margaret Belden, Af.....</b>			
	50 00	199 33	
<b>New-York.</b>			
Fishkill Landing—St. Anna's, by Rev. Mr. Duncan, 1 gold ring and cash.....	20 04		
Kinderhook—St. Paul's.....	4 81		
Monticello—St. John's.....	3 00		
Newburg—St. George's.....	34 50		
New-York—Intercession, (Carmansville), Af., \$2; Chi., \$2.....	4 00		
G. D. Morgan, Esq.....	25 00		
Oyster Bay—Christ.....	5 00		
Plattsburg—Trinity, Af.....	6 00		
Yonkers—St. John's, Af.....	26 00		
Miscellaneous—"H. F.".....	5 00		
Miss Van Horne, Af., sch.....	5 00		
"A Friend to Missions".....	150 00		
"For High School or College at Monrovia, \$50; and to Af. and Chi., \$100, from a friend to both".....	150 00		

W. G. Peshine.....	2 00		
Mrs. LeRoy, support of "Nich. Fish," Miss. Sch., Chi., tenth and last payment.....	25 00	465 35	
<b>Western New-York.</b>			
Angelica—"From Friends of Missions,".....	5 00		
Buffalo—St. John's, Gen., \$51; S. S. Af., \$30; do., a mem- ber, Af., \$5.....	86 00		
Canandaigua—St. John's, Af., "ed. boy, Bp. Payne's sch., Af., to be called Willie Ro- berts".....	7 27		
Geneva—Trinity, \$10; Dr. Pren- tice's school, \$10 25, by C. C. H., Af.....	25 00		
Ithaca—St. John's, S. S., Af.....	20 25		
Le Roy—St. Mark's.....	10 00		
Lockport—Grace.....	45 00		
Manlius—Christ.....	50		
Mount Morris—St. John's.....	1 00		
Owego—St. Paul's.....	99 50		
Palmyra—Zion.....	4 00		
Rochester—Grace, Af., \$40 41; S. S., do., \$10.....	17 00		
Sigma, Af.....	50 41		
Utica—Grace, "A Lady," semi- ann. payment, ed. child. Af., by Rev. J. J. Bandigee.....	5 00		
Trinity, Africa.....	10 00		
	10 86	396 79	
<b>New-Jersey.</b>			
Elizabethtown—St. John's.....	19 80		
Christ, special donation.....	8 50		
Newark, Trinity, "From Week- ly Offerings,".....	22 42		
Rahway—St. Paul's.....	17 00		
Miscellaneous—"Anonymous," Af.....	100 00	167 72	
<b>Pennsylvania.</b>			
Brownsville—Christ, a member, Chi.....	5 00		
Philadelphia—Cape Palmas Or- phan Asy. Assoc., by Rev. Dr. Newton.....	39 04		
Harrisburg—St. Stephen's.....	11 50		
Lancaster—St. James's, several members of, \$25; Infant Pa- rish School, by Rev. Dr. Clark, \$1.....	26 00		
Pittsburg—St. Andrew's, Gen- eral, from 8 persons, \$41; Af., from 4 persons, \$11; for gratuitous circulation of copies of CARRIER DOVE, from 2 ladies, \$15.....	67 00		
Towanda—Christ.....	14 00	162 54	
<b>Maryland.</b>			
Baltimore—H. Shriver.....	5 00		
St. Paul's.....	85 29		
Calvert Co.—Christ Ch. Parish, Easton—"C. H. H.," a thank- offering, $\frac{1}{2}$ .....	10 00		
Georgetown, D. C.—Christ, by Rev. Dr. Clark, (\$5 Af.; 75 cts. savings of a little girl un- der 4 years of age).....	2 50		
	100 00	202 79	
<b>Virginia.</b>			
Berryville—Grace, S. S., Af.....	3 23		
Clarke Co.—Frederick Parish, Af., \$6; Chi., \$1; Gr., \$10; Gen., \$66 06.....	83 06		
Charlestown—Zion, Mrs. John R. Flagg, for girls' sch. ho., Shanghai, of Miss C. E. Jones.....	10 00		
Charlottesville—Christ, Rev. R. K. Meade, for Bp. Payne's new Miss. in Af.....	95 00		
Portsmouth—St. John's, Af. or Chi.....	5 00		
Richmond—Monumental Ch.....	43 00		
Warrenton—Mrs. H. Skinker.....	5 00		
Miscellaneous—George, Eliza, Mary, and Louisa Perkins.....	1 00	245 29	
<b>North Carolina.</b>			
Elizabeth City—Christ.....	30 00		
Raleigh—St. Mary's School, by Rev. A. Smedes.....	26 95	56 95	
<b>South Carolina.</b>			
St. John's in the Wilderness, per Rev. Mr. Reed.....	82 00		
Summerville—St. Paul's.....	5 00	87 00	
<b>Alabama.</b>			
Liberty Hill—St. David's Parish, Com. Offerings.....	9 00		
Mobile—Christ, Thanksgiving Collection of united congre- gations of Christ, Trinity and St. John's Churches.....	114 00	123 00	
<b>Tennessee.</b>			
Knoxville—St. John's, Ladies' Miss. Society.....	25 00		
<b>Ohio.</b>			
Piqua—St. James's.....	6 00		
<b>Illinois.</b>			
Cass Co., Lancaster—M. S. M.....	10 00		
Miscellaneous—A little girl for a Chinese child.....	1 38	11 38	
<b>Michigan.</b>			
Detroit—H. P. Baldwin, Esq....	50 00		
<b>Wisconsin.</b>			
Sheboygan—Grace.....	2 80		
<b>Miscellaneous.</b>			
Mrs. E. Nicholson, for Miss Wray, China, \$9 50; Mrs. E. C. S. do., \$3 50, by Mrs. Smith, N. York.....	13 00		
Receipts, Nov. 15 to Dec. 15, 1854	\$2,308 63		
Total receipts from June 15 to Dec. 15, 1854, less Certif. Ches. and Ohio Canal Co., erroneously credited as cash, last month, \$515.....	\$12,038 91		

Advice has been received of the transmission to China of the following contributions, which have not passed through the Treasurer, viz. :—

VIRGINIA—Fauquier Co., Salem—Little Girls' Sewing Society, by Miss V. Jones, to be used by Rev. C. Keith for Mission purposes, China.....	\$25 00
Do. Dr. F. Homer, U. S. N., for same purpose.....	5 00